

Al-Bayqooniyyah

This thirty-four-line rhyming text was authored to introduce the science of hadith to those without any prior knowledge of hadith sciences. Its brief format, yet broad scope makes it an ideal introductory text for those who wish to simply gain a greater appreciation of the scope of hadith sciences or for even those who wish to specialize in the science of hadith. Its rhyming nature allows for easy memorization and it includes essential topics relating to hadith terminology for any student of Islam, such as sahih (authentic) hasan (good), or da'eef (weak). The work also includes more sophisticated terminology used by scholars of hadith such as marfoo', maqtoo', mursal, ghareeb, mutawatur, and much more.

Explanation by Ustadh AbdurRehman Hassan.

See:

https://www.youtube.com/watch?v=r2AfP3f1sgQ&list=PL2dRQaGGWZODQP17ZgrLT5_8yUdvi3D4w

And:

<https://www.youtube.com/watch?v=w6ogQWQlgdk&list=PL2dRQaGGWZODvmOcOl9j9wesofhQMH8z9>

and the following parts.

Terms that are explained: Saheeh, Hasan, Da'eef, Marfoo', Mawqoof and Maqtoo', Musnad and Musalsal, Ahad, Mutawatur, 'aariil isnaad and naasil isnaad, Ghariib, Fardh, Munqati', Mu'dal, Mubham, Mursal, Mudallas, 'An, Mu'alall, Shaad, Maqluub, Mud-daribb, Mudrach, Mudabbadch, Akraan, Muttafiq and Mu'talif /Mu'taliq, Munkar, Matruuq, Mawdoo'.

Hadeeth from the angle of **Accepting or Rejecting** are 3 types: Saheeh, Hasan, Da'eef.

For a Hadeeth to be **Saheeh** (authentic narration), five conditions have to be met:

1. The chain of narration is connected.
 - a. The narrator heard it directly from the one he is narrating from. He says:
"Haddathana – (the Sheikh) told me" OR "Sami'tu – I heard (from the Sheikh)".
 - b. OR he reads this narration on the person he narrated from:
 - i. In this case he is only allowed to say "Akhbarana".

➔ Any of the three words is a clear evidence that the person heard it directly.
 - c. If it is said "Qala/'An – he said/from" the narration is considered disconnected, if the student who narrates it is known for sorting out the narration, hiding people from the chain or dropping them.
 - i. This could be done for 2 reasons:
 1. To show that one is very close to the one whom one narrates from.
One wants to shorten the chain of narration as much as possible – that is the reason many scholars would travel far distances to shorten the chain, if the person who narrates it was still alive. Some of the scholars would do everything to find the shortest chain to the Prophet (pbuh).
 2. Because one knows that there is a weak person in the chain.

➔ Such people are called **Mudallas**. His action is called Taddliis. Even some big scholars are Mudallas – this is not a slander, rather it is to inform the people that the person is known for doing this, so his "Qala/'An" is not accepted.

➔ It is only accepted from people from whom we know that the scholar does not sort out the narration. If it comes from Bukhari, for example, we accept it.

2. Save from opposition (shaad). It has not been opposed by any other narration from a thiqqah (reliable) person.
 - a. Can happen in two ways:
 1. The one opposing the Hadeeth is a thiqqah person (a reliable, noble person) and he has a higher caliber (in knowledge, understanding, memorization etc.) and is more reliable.
 2. The ones opposing the Hadeeth are individually not higher in caliber than the one narrating, but they are many (two good thiqqah persons are enough for that) versus one individual.
3. Save from defect ('illa) (there are more than 18 types).
 - a. Just one example for a very hidden defect: A student misses one of the classes where his Sheikh narrated Hadeeth. So he takes the Hadeeth from one of his fellow students but does not mention him in the chain (he drops him from the chain), rather he says that he heard it directly from the Sheikh. – this is a defect, because it is not known whether the student he dropped is reliable. Scholars of Hadeeth are able to find such defects.
4. Narrator are just/reliable narrators (5 conditions).
 - a. He is a Muslim the time he narrates. He can be Kaafir before, but if he narrates he needs to be Muslim.
 - b. He is Mukallaf. He has reached the age of puberty and he is sane.
 - c. Ijtinabul fisk. He has to abstain from major sins and doing them in public (like lying, drinking alcohol, zina, making halal what is haram etc.).
 - d. He abstains from bad moral conduct (laughing too much, walking on the streets all the time, drinking on the streets standing – the custom of the people determines some of the criterias). Bukhari, for example, never took from a person who ate on the streets.
 - e. He does not let a person narrate a Hadeeth on his behalf, although it is not his Hadeeth. He only lets other people narrate Hadeeth from him that are really from him.
5. Narrators have complete memory. Memory is on point. (2 forms)
 - a. Memory of the mind/chest. How can one know it is good? -
 - i. He knows his Hadeeth by memory, off his head. He has solidified his memory of his Hadeeth. And this strength is present from the time he heard the Hadeeth, until the time he conveyed it.
 - ii. Whenever he is asked to narrate the Hadeeth, he can bring it instantly.
 - b. Memory of the book.
 - i. Book is protected in a safe place. Not everyone can get to it or change it.
 - ii. He knows his book very well and knows it in and out. If someone tampers with it, he knows it very well.

➔ **3 conditions must be present** (Condition 1+4+5 – Chain is connected with reliable persons with good memory) and **2 must be missing** (Condition 2+3 – there is no shaad [opposition] and no 'illa [defect])

A Hadeeth is **Hasan** (sound narration) if:

- It has fulfilled the **same conditions like Saheeh**, only the memory does not have to be 100%. The narrator gets more right than wrong (60-80% he gets right – lower than that is weak). One man in the chain with a suboptimal memory is enough to make a Hadeeth from Saheeh into Hasan.

For a Hadeeth to be **Daeef** (weak narration) it has to be below the conditions of Hasan, i.e. the memory is lower than 50% (he gets more wrong than right), or any other condition is not fully fulfilled. Daeef can be many types.

- In summary: Weak is of 2 types:
 1. It becomes weak because the chain is not connected.
 2. One of the narrators is not trustworthy, i.e. he has been criticized in his justness, memory etc....

Hadeeth from the angle of **who is the source** are 3 types: Marfoo' Mawqoof and Machtu'.

A **Marfoo'** Hadeeth is ascribed to the Prophet (pbuh). It has 5 types:

1. Marfoo' Qauli. Marfoo' by wording. The exact wording is ascribed to the Prophet.
2. Marfoo' Fi'li. Ascribing the action to the messenger.
3. Marfoo' Iqraaran. Something was done in his presence and he was silent about it. It has the same ruling as if the Prophet (pbuh) said that it is permissible and can be done or "do it".
4. Sifatul chalqiyah. Narration about his characteristics – how he was created by Allah in terms of physical appearance.
5. Sifatul chulqiyah. Narration about his character and his conduct.

A **Mawqoof** Hadeeth is ascribed to a companion. It has 3 types:

1. Mawqoof' Qauli. The speech of the companion.
2. Mawqoof' Fi'li. The action of the companion.
3. Mawqoof takriri. A tabii does something in front of a companion and the companion just looks without reprimanding or stopping him. It is as though the companion consented to it or agreed with it.

➔ If the companion says that something is from the Sunnah or, for example, a companion narrated something from the unseen, it is said that the wording is Mawqoof, but the ruling is Marfoo', because they could not have known it except from the Prophet (pbuh). This is a principle. But if something from the unseen is narrated, it is not accepted if it comes from Abdullah ibn 'Amr ibn 'Aas (ra) and Abdullah ibn Salaam (ra), because they used to read the Jewish manuscripts and might have related the information from there – this is also a principle.

A **Maqtoo'** Hadeeth is ascribed to a tabii.

➔ These differences are important because the rulings that come from the Prophet (pbuh) take the station of a divine ruling – it has to be taken. The sayings and actions of the companions do not necessarily have to be taken, unless there is a consensus amongst them.

Musnad is something that has the following two characteristics:

1. The chain of narration is connected all the way (mu'tassil).
2. It is ascribed to the Prophet (pbuh) (marfoo').

Musalsal means "linked" and is one of the types of the mu'tassil (connected chain of narrations). It means that it repeats itself in the whole chain in either of the two characteristics (except from the wording, which is the same in both cases):

1. In speech. Example: The Sheikh says to his student before narrating the Hadeeth: "Benefit this from me.", then the student says when he narrates the Hadeeth to someone else: "Benefit this from me." and so on. The emphasis is narrated with the Hadeeth.
2. In action. Example: The Sheikh stood up when he narrated the Hadeeth, then the student when he narrates the Hadeeth to someone else, he also stands up beforehand, and so on.

One noteworthy addition is the Musalsal of the noble Imaams of Hadeeth and Fiqh, called Tasalsalu al-Huffaz or some call it the "Golden Chain", which is as follows:

→ Imaam Ahmed narrated from his Sheikh → Imaam Shafi'i who narrated from → Imaam Maalik who narrated from his → Sheikh Nafi' who narrated from → Abdullah ibn Umar (ra) who narrated from the → Prophet Muhammed (pbuh).

Hadeeth from the angle of **how the Hadeeth reached us** are mainly 2 types: Ahad and Mutawaatir.

An **Ahad** Hadeeth is a Hadeeth that reached us as a single narration or very few narrations.

1. Fardh/Ghariib: Singular narration. It is only narrated through one chain. A Hadeeth takes the ruling of Ghariib if anywhere in the chain there is only one person that it is narrated from. It is two types:
 - a. Ghariib/Fardh Mutlaq (Mutlaq meaning general): The Hadeeth has reached us only with the chain starting from one particular companion. All the chains start from this particular companion. (Example: The first Hadeeth of Bukhari, 40 Nawawi etc. from Abdullah ibn Umar (ra) – “Verily every action is according to the intention...” – this Hadeeth is Fardh Mutlaq. This Hadeeth is also Ghariib/Fardh Nisbhi because only one tabii narrated it from him.)
 - b. Ghariib/Fardh Nisbhi (Nisbhi meaning that the chain became Ghariib because of the one who is the singular narrator): The singular narrator comes after the companions. For example: 5 companions narrate a Hadeeth. Only one tabii narrates it then to 10.000 people. The Hadeeth takes the ruling of Fardh/Ghariib Nisbhi because at some point in the chain the Hadeeth is narrated only from one person.
2. ‘Aziz: Two people narrated it (or according to some scholars it is three). There are 2 chains for the same Hadeeth.
3. Mash-huur: Three people or more narrate it, but it does not reach the level of a multitude narration.

A **Mutawatur** Hadeeth is a Hadeeth that reached us through multitude narrations. There is a Khilaaf among the scholars from which point onwards a Hadeeth is Mutawatur.

A Hadeeth that has an **‘aaril isnaad** or a **Naasil isnaad** has the following characteristics:

1. ‘aaril isnaad: The narrators between the one narrating and the Prophet are only a few. The chain is very short.
2. Naasil isnaad: the opposite of ‘aaril isnaad. The chain is long.

A **Ghariib** Hadeeth is only narrated from one chain. It is strange because it only has one chain (also see Ahad).

A **Fardh** is a Hadith that only one person narrated. It is the same as Ghariib and is of two types:

1. Fardh mutlaq: An unrestricted singular narration. One reliable person/ companion narrates it and no one else narrates it.
2. Fardh muqayyad: A restricted type of singular narration. It is of two types:
 - a. One narrated from a particular people from a particular land.
 - b. If a singular individual narrates in the middle of the chain of narration.

Hadeeth from the angle of **how the chain is disconnected** are Munqati'. There are several types.

A Hadeeth is **Munqati'** if the chain is not connected. It is a disconnected narration. One or more individuals are missing from the chain.

A **Mu'dal** Hadeeth is a Hadeeth that has its disconnection in succession. There are multiple individuals missing from the chain and they are missing in succession, one would have come after the other and so on.

A Hadeeth that is **Mubham** is obscure/ambiguous. It contains a person who has not been named and is not known. It is of two cases:

1. When scholars of Hadith say "a man came to the Prophet", or "a man said to the Prophet" the Hadith is called Mubham, because the man is not known. This type is not really important because it does not matter who the man is, rather it is important that the one narrating the Hadith is known and trustworthy.
2. Mubhamul isnaad is when the unknown man is in the chain. If the unknown person can be found through research, for example someone narrated from "his uncle" and his uncle is known and trustworthy, then the narration is accepted, otherwise it is weak.

A **Mursal** Hadith is a Hadith from a tabii that is attributed to the Prophet (pbuh) in which a companion is dropped. The Hadith from a tabii is attributed to the Prophet without naming the companion. This narration is not accepted, since the one who is dropped could also have been another tabii and not every tabii is taken from. If it was a companion then it makes no difference since we take from every companion, but it is not known whether the one dropped was only a companion or another tabii.

A **Mudallas** is an individual that drops someone in the chain (some reasons see Saheeh 1ci). He does Taddliis. They do not lie even if they drop a person, because they then do not say "Samirtu" – "I heard", rather they say "'An" – "from". Taddliis is of two types:

1. Taddliis-us shuyuukh: He does not drop a person but gives one individual in the narration a description/name that he is not very well known for. He does not lie about the name of the person, but the description makes it difficult to identify who the person is.
2. Taddliis ul-taswia: The student who hears it from his Sheikh drops a weak person in the chain who is in between two reliable persons. He sorts out the chain.

Taddliis-ul isnaad: He normally hears from a specific Sheikh, but this time he did not hear it from the Sheikh directly, but through, for example, another student. He drops the student and he uses "'An".

A Hadeeth that is narrated with **‘An** is a Hadeeth in which the one narrating it uses the term ‘An – meaning “from” (see also Saheeh 1c). The ruling:

- The chain of narration is not connected, because saying that the narration is “from” so-and-so does not mean that one heard it from the person. There could be many people inbetween. The one who does this is called Mudallis (see also Saheeh 1c for the reasons someone would do this).
- The exception are particular scholars from which is known that they do not drop narrators. Their “‘An” is like “Haddathana” – for example Bukhari.

Hadeeth from the angle of **having defects and other special cases** are of several types.

A **Mu'alall** Hadeeth is a Hadeeth that has a defect (I'all). Only the Scholars of Hadeeth can see the hidden defects. It can be 2 types:

1. Mu'allall-ul sanad. The defect is in the chain of narration.
2. Mu'allall-ul matn. The defect is in the wording of the narration.

One of the ways to find such a defect is to collect all the chains from the different books regarding the Hadeeth and compare them with one another, and one compares each individual with another.

Shaad is a Hadith that is opposed by a Hadith from a thiqqah that is better in memorization and higher in status than the one narrating OR from multiple thiqqah individuals, even if they individually are not higher in status than the one narrating.

A **Maqluub** narration is of two types:

1. A wording gets mixed up back to front. Example: "A man gives charity and hides it so much that his right hand is unaware of what his left hand gives." It should be "...that his left hand is unaware of what his right hand gives."
2. Mixing up the chain and the narration. Giving a narration a different chain.

Mud-daribb is a Hadeeth which contradicts itself. It is of two types:

1. Mud-daribb-ul sanad: The contradiction is in the chain of narration.
 - a. Example: The same person gives different chains for the same Hadeeth. Sometime short, sometimes very long, contradicting each other thereby.
2. Mud-daribb-ul matn: The contradiction is in the wording of the narration.
 - a. Example: Two Hadeeth with the same chain and the same original narrator are narrated from two different people, for example Ibn Majah and Tirmidhi, with contradicting statements. Example: "There is in the wealth rights other than Zakaat." and "There is in the wealth no other right except Zakaat."

In a **Mudrach** Hadeeth there is something additional in the Hadeeth, that is not from the original Hadeeth. One of the narrators added something to it. This could happen in two ways:

1. Mudrach-ul sanad: He did a mistake while narrating the Hadeeth, mistakenly adding a person to the chain.
2. Mudrach-ul matn: He tried to explain a word that is used or gave an emphasis in the Hadeeth while narrating it. The people writing from him added that to the Hadeeth thinking that it is from the Prophet (pbuh).

In a **Mudabbadch** Hadeeth two Kareen (Akraan individuals) narrate from each other. Example: Aisha (ra) narrating from Abu Huraira, or vice versa. Tabii narrating from each other and so on. **Akraan** are individuals that are contemporaries, close to each other in age and in chain.

Lafsan wa khattan Muttafiq (Muttafiq in writing and reading) are individuals that have the same name and pronunciation. Example: There are 6 different individuals called Khalil ibn Ahmed. They are written and pronounced the same.

Mu'talif are those individuals that only have a difference of a dot in their names. Originally there were no dots, so the differences were solely in memorization. Abbas and Ayyash only have a difference of two dots.

Mu'talif /Mu'taliq are the same, only regarding different harakat.

A **Munkar** Hadeeth is a Hadeeth which is in opposition, but the opposition is from a weak person. The weak person opposes a reliable, thiqqah person with his Hadeeth.

Matruuq is a Hadeeth in which a person is alone at and the persons weakness is unanimously agreed upon. This kind if Hadeeth is directly rejected and given no weight.

A fabricated Hadeeth, which is made up and then attributed to the Propet (pbuh), is called

Mawdoo'. Here it does not matter if the person did this unintentionally or intentionally. It is not taken into consideration; its presence is like its absence.